

THE WORD PŪJĀ AND ITS MEANING

In the beginning of the year 1987 there was a controversy in Bombay Jaina Community that whether a Jaina Ācārya should have the navāṅgī pūjā, just like that of an idol of a Jaina Tīrthaṅkara or not. This led me to investigate about the word pūjā in the Jaina Aṅga literature and this article is the result of my investigation. It was written first in Gujarati and now I give just a gist of it in English in honour of Dr. Colette Caillat whom I regard as a pioneer scholar of our times.

I must first mention that now the tool for such investigation is available in the form of a dictionary called *Āgama Śabdakoṣa* Vol. I published by Jaina Viśva Bhāratī of Ladnun. And I have used this dictionary for collecting the word *pūjā* and such related words used in the Jaina Aṅga literature. For the meanings of those words I have consulted the commentaries by Śīlāṅka and Abhayadeva.

Pūjā (Pūjā).

We are fortunate to have the meaning of the word *pūjā* in the text itself and we see that the same meaning is followed generally by the commentators also.

In Sūtrakṛtāṅga II ch. I we find the following text while discussing the theory of the Lokāyatas: *Tumaṃ pūyayāmi, taṃ jahā-asaneṇa vā pāṇeṇa vā khāimeṇa vā sāimeṇa vā vattheṇa vā padiggahaṇa vā kambaleṇa vā pāyapuñchaṇeṇa vā*¹.

1. Sū p. 277.

Dr. Jacobi has translated this text thus: « We shall present you with food, drink, spices and sweetmeats, with a robe, a bowl, or a broom »².

From this it is quite clear that *pūjā* means to present something to an honourable person.

The meaning of the word *pūyā* in Sū (I.14.11) given by Sīlāṅka is:

*Abhyutthāna-vinayādibhiḥ pūjā vidheyeti*³ i.e. the *pūjā* should be done by the way of rising, modesty etc.

In Sū (I.16.4) we find:

ettha vi nigganthe... no pūyā-sakkāralābhaṭṭhī, i.e. the Nir-grantha should not desire the *pūjā*-presents and hospitable treatment. The commentator only gives the *chāyā* and adds that a monk should desire *nirjarā*-destruction of the *karmas*⁴.

In Sthānāṅga (496) we find: *Cha ṭhāṇā aṇattavao ahitāte asubhāte... bhavanti. Taṃ jahā... pūṭāsakkāre. Cha ṭhāṇā attavato hitāte... bhavanti. Taṃ... Jāva pūṭā-sakkāre* In its commentary Abhayadeva says: *Anātmavān : sakaṣāya ity arthaḥ... Pūjā stavādirūpā, tatpūrvakaḥ satkāro vastrābhyarcanaṃ, pūjāyāṃ vā ādaraḥ pūjāsatkāra iti* »⁵.

In Sthānāṅga (550) we find: *Sattahiṃ ṭhāṇehiṃ chaumatthaṃ jāṇejjā, taṃ... pāṇe aivāettā bhavati... pūṭāsakkāram aṇuvūhettā bhavati*. Its commentary is: *Pūjāsatkāraṃ = puṣpārcana-vastrādyarcanaṃ anubhṛṇhayitā = pāreṇa svasya kriyamāṇasya tasya anumodayitā, tadbhāve harṣakārīty arthaḥ*⁶.

In Sthānāṅga (759) we find: *Dasavihe āsaṃsappaoge... pūyā-saṃsappatoge...* In its commentary we find: *Pūjā: puṣpādīpūjanaṃ me syād iti pūjāsaṃsāprayogaḥ* »⁷. In the same sūtra we also find *satkāra-āsaṃsā* of which the comment is: *Satkāraḥ : pravara-vastrā-dibhiḥ pūjanaṃ tan me syād iti satkāra-saṃsāprayoga iti*⁸.

2. In Sacred Books of the East, vol. XLV, p. 341.

3. P. 245.

4. P. 265.

5. P. 358.

6. P. 389.

7. P. 515.

8. P. 515.

From this we should conclude that *pūjā* and *satkāra* are two different items, and not « *pūjayā satkārah* ».

Samavāya (36) mentions the 36 adhyayanas of the Uttarādhyaṇa sūtra and one of them is *bahuśrutapūjā*. Here *pūjā* should be taken as *praśaṃsā* which we find in gāthās 15-30.

In the Viyāhapannatti (556) we find: *pūyāsakkārathirīkaraṇaṭṭhayaē*. Only the *chāyā* is given by the commentary, and not the meaning⁹.

Pūyaṇa - Pūyaṇā: (pūjana - pūjanā)

In Ācārāṅga (I.1.1.1.) we find: *imassa ceva jīviyassa parivandana-māṇaṇa-pūyaṇāē* which is repeated many times. In its commentary Śīlāṅka says: *pūjanaṃ pūjā - draviṇa-vastra-anna-pāna-satkāra-praṇāma-sevāviśeṣarūpaṃ*¹⁰.

In Ācārāṅga (1.3.3.119) we have: *duhao jīviyassa parivandana-māṇaṇa-pūyaṇāē jaṃsi ege pamāyanti*. In its com. Śīlāṅka says: *tathā pūjanārtham api pravartamānāḥ karmāsravair ātmānaṃ bhāvayanti - mama hi kṛtavidyasya upacitadravyaprāgbhārasya paro dāna-māna-satkārapraṇāma-sevāviśeṣaiḥ pūjāṃ kariṣyatītyādi pūjanaṃ tad evaṃ arthaṃ karma upacīnoti*¹¹.

Here also the meaning of *pūyaṇa* is to give presents etc.

In Praśnavyākaraṇa the text is: *Na vi pūyaṇāte... bhikkhaṃ gavesiyavvaṃ*. Its com. is: *pūjanayā: Tīrtha-nirmālya-dāna-mastakagandhakṣepāmukhavastrikā-namaskāra-mālikādānādīlakṣaṇayā*¹².

In Sū (I.2.2.11) we have: *jā vi ya vandaṇa-pūyaṇā ihaṃ*. Śīlāṅka in his com. says: *Rājādibhiḥ kāyādibhiḥ vandanā, vastrapātrādibhiḥ ca pūjanā*¹³.

Sū (I.3.4.17) says: *jehiṃ nārīṇa saṃjogā pūyaṇā piṭṭhato-katā*. Its com.: *Tathā tatsaṃgārtham eva vastrālaṅkāramālyādibhiḥ ātmanaḥ 'pūjanā' kāmavibhūṣā prṣṭhataḥ kṛtā*¹⁴.

9. See the Agamodaya Samiti edition, p. 683.

10. P. 26.

11. P. 169.

12. P. 109.

13. P. 64.

14. P. 100.

Sū (I.2.2.16) says: *no 'viya pūyaṇapatthae siyā*. The commentary is: *na ca upasargasahanadvāreṇa pūjāprārthakāḥ - prakarṣābhilāṣī syāt*¹⁵.

Sū (I.2.3.12) says: *Nivvindejja silogapūyaṇaṃ*. Commentary: *Nirvidyeta: jugupsayet parihaṇet ātmaślāghāṃ stutirūpāṃ tathā pūjanaṃ vastrādilābharūpaṃ parihaṇet*¹⁶.

Sū (I.9.22) reads: *jā ya vandanapūyaṇā*. Commentary: *tathā yā ca surāsurādhipati-cakravartī-baladeva-vāsudevādibhiḥ vandanā, tathā tair eva satkārapūrvikā vastrādinā pūjanā*¹⁷.

The word *pūyaṇāsu(sa)te anāsaya* found in Sū (I.15.11) is commented by Śīlāṅka *pūjanaṃ devādikṛtam aśokādīkam āsvādayati upabhuṅkta iti pūjanāsvādakāḥ*. *Nanu cādhākarmaṇo devādikṛtasya samavasaraṇāder upabhogāt katham asau satsaṃyama-vān? ity āśaṅkyāha na vidyate āśayaḥ pūjābhiprāyo yasya asau anāśayaḥ*¹⁸.

Pūyaṭṭhi.

In Samavāyasūtra (30, gāthā 34) we have *Jinapūyaṭṭhi*, while calculating the thirty causes of mahāmoha, « great infatuation of mind ». Abhayadeva comments — « *ajñānī Janasya iva pūjām arthayate yaḥ sa Jinapūjārthī* »¹⁹.

Pūyaṇakāma.

In Sū (I.4.1.29) we have *pūyaṇakāmo* for which Śīlāṅka comments: *Pūjanaṃ: satkāra-puraskāraḥ, tatkāmaḥ tadabhilāṣī*²⁰.

Pūyaṇaṭṭhi.

In Sū (I.10.23) we have *na ya pūyaṇaṭṭhi*. Śīlāṅka comments: *pūjanaṃ vastrapātrādinā, tenārthaḥ pūjanārthaḥ, sa vidyate yasya asau pūjanārthī*²¹.

15. P. 65.

16. P. 73.

17. P. 181-182.

18. P. 257.

19. P. 55.

20. P. 114.

21. P. 195.

From all these references it is quite clear that in Aṅga literature the word 'pūjā' with reference to a monk means to give respect and to give their requirements such as clothes etc., and not the 'pūjā' of limbs just as that of the idols of Tīrthaṅkaras.

Here we may note the difference between *pūjā* and *dāna*. I had asked an Ācārya and he said that if a person goes to the receiver and gives him something it is his *pūjā* and if the receiver goes to the giver then it is *dāna*.

Here we may also note that the word *arcā* is used with reference to the worship of the idol of the Tīrthaṅkara and not the word *pūjā* in Jñātādharma-kathā (I.16.758): *Jinapaḍimāṇaṇ acca-ṇaṇ karei*.

REFERENCES

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|-----------------|---|
| Ācārāṅga | = Agamodaya Samiti edition reprinted by Motilal Banarasidass, Delhi, 1978. This includes Sūtrakṛtāṅga also. |
| Bhagavati | = Agamodaya Samiti, Bombay edition. |
| Praśnavyākaraṇa | = Jain Vishva Bharati edition of Angasuttāṇi, Vol. III. |
| Praśnavyākaraṇa | |
| Commentary | = Agamodaya samiti ed., 1918. |
| Samavāyāṅga | = Agamodaya edition reprinted by Motilal Banarasidass, Delhi, 1985. This includes Sthānāṅga also. |
| Sthānāṅga | = Agamodaya edition reprinted by Motilal Banarasidass, Delhi, 1985. This includes Samavaya also. |
| Sū | = Sūtrakṛtāṅga, see Ācārāṅga above. |